THE LUTHERAN Witness

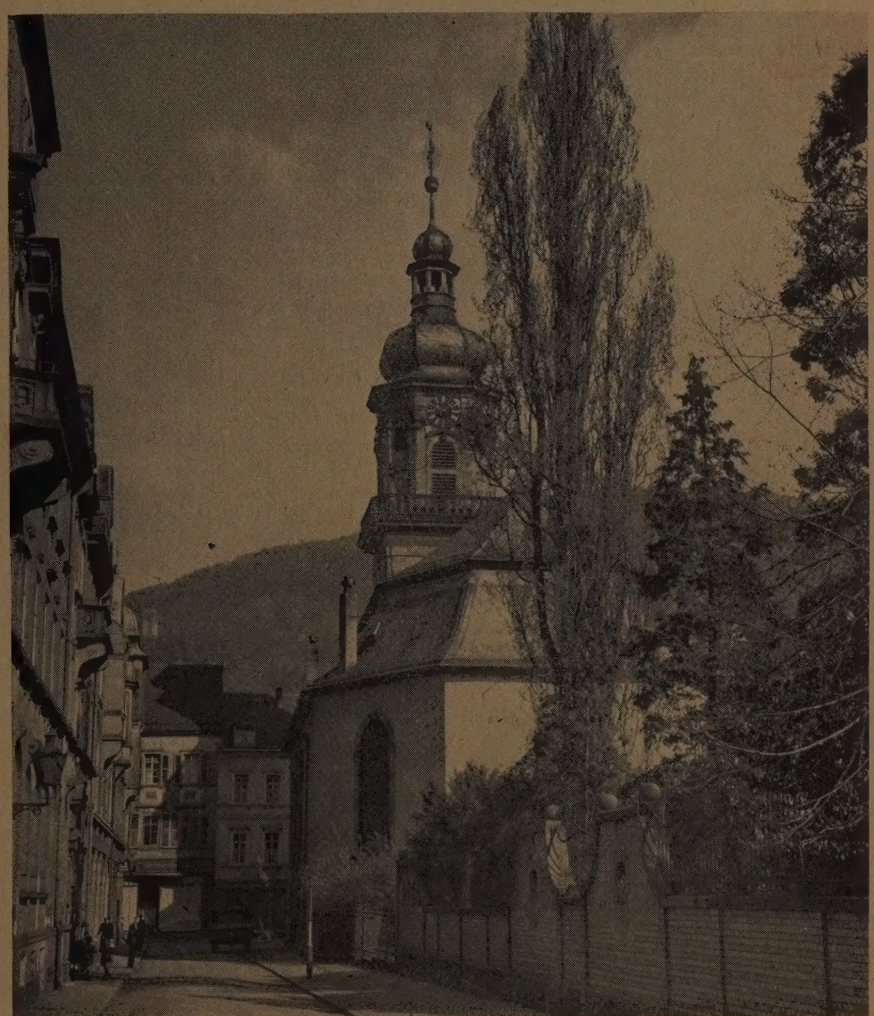
Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

January 14

1947

VOLUME LXVI - No. 1



Our photograph shows a part of Heidelberg, Germany, untouched by the late war, with Providence Church (right), where our Chaplain Raymond L. Kasper regularly conducted services for the occupation troops

Prof. August Pieper, for many years a teacher at the Wisconsin Synod's theological seminary, was called to his heavenly reward on Dec. 23. He was born Sept. 27, 1857, and graduated from Concordia Seminary, St. Louis, Mo., in 1879.

The Rev. Edward J. Mahnke, Executive Secretary of Lutheran City Mission, St. Louis, Mo., has received a year's leave of absence to equip himself more fully for the type of work he is carrying on for our Church. He intends to spend three months each at St. Elizabeth Hospital, Washington, D. C.; Elgin State Hospital, Elgin, Ill.; St. Charles, Illinois, Reformatory; and Wesley Memorial Hospital, Chicago, Ill.

Pastor Gustav E. Boettcher, Statistician of the Wisconsin Synod from 1941 to 1946, entered eternal rest at the home of his daughter in Hortonville, Wis., on Dec. 17 at the age of seventy-eight years. He spent the entire forty-five years of his ministry as pastor of Bethlehem Ev. Lutheran Church at Hortonville, retiring in 1939.

A somewhat belated correction has been brought to our attention. On page 330 of the WITNESS dated Oct. 8, 1946, the name of the Rev. W. J. Tervalon, Atlanta, Ga., appeared as one of the twelve clergymen gained for the ministry from St. Paul's Congregation, Mansura, La. The name of the Rev. Felton Vorice should have appeared instead. The Rev. W. J. Tervalon comes from a neighboring congregation.

Trinity Ev. Lutheran Church of Port Huron, Mich., issues each week a special Sunday school bulletin. Mimeographed on colored paper and provided with a suitably decorated front-cover design, the bulletin brings such news and information to the Sunday school pupils as should appeal to them and stimulate their interest. The Rev. Otto H. Pfotenhauer is pastor of the church, and Mr. Henry W. Prahl is Director of Christian Education. The Niagara Duplicator, on which the bulletins are produced, is the gift of the congregation's Ladies' Aid Society and the Mary-Martha Guild.

"Uncle Joe's Corner" is a new feature beginning with this issue of the WITNESS. It is meant particularly for our young people. In informal conversations the writer of "Uncle Joe's Corner" will discuss some of the problems facing them in life. We hope that many of our young readers will enjoy what Uncle Joe has to say and will derive lasting gains from his mature thoughts. Parents will do their children a favor by directing their attention to this worth-while feature.

Among the great unfinished tasks of our times remains that of making the Holy Scriptures available to people of the globe in their own language. Much has already been achieved, but even more must be done. In its report the Finding Committee reminded the Advisory Council of the American Bible Society that translations of the entire Bible or parts of it have been made into 1,070 languages. Nevertheless, there are still 1,000 dialects and languages in which not even a part of the Scriptures has appeared. This means that there are yet some 300,000,000 people in our world who have no Scriptures of their own.

The Walther League of St. Paul's Lutheran Church, Cullman, Ala., sponsored the broadcast of a Christmas program over the local radio station from the spacious living room of the church's organist, Mrs. J. W. Arnold. The program included organ-piano duets, Christmas carols by the church choir, and an address by the pastor, the Rev. Arthur E. Graf. After the broadcast the manager of the radio station informed the participants in the program that there would be no charge. The pastor also received the privilege of conducting a twenty-five-minute program every morning of Christmas week.

Immanuel Lutheran Church of Sheridan, Wyo., the Rev. E. J. Bernthal, pastor, since Trinity Sunday of last year has broadcast a half hour of its Sunday services, including the sermon, over Station KWYO (1470 kc.). Recently the station increased its power to 1000 watts and now covers all of northeastern Wyoming, a portion of southern Montana, reaching even into the Black Hills area of South Dakota. The entire cost of these broadcasts has so far been borne by one member of Immanuel Church, who is not a rich man. Since the sister congregation at Powell, Wyo., on the western side of the Big Horn Mountains, likewise broadcasts its services every Sunday over Station KPOW, virtually half of the State is covered by a Lutheran service each Sunday morning.

According to a report from Berlin, Germany, parcels of food and clothing will be admitted into the Russian Zone of Occupation, beginning with Jan. 15. They are subject to the usual restrictions as enforced also in the other zones where parcels may be sent.

The Board of Social Missions of the United Lutheran Church in America at its meeting in December was told that "there is less than two per cent delinquency among children living under the protective custody of congregational life in Sunday school and church worship services. Children of the church play in the same streets and attend the same schools as the wayward; yet they live under the influence of the Gospel, which provides the protection of God to rescue them from the threatening perils of sin."

Since Christian education is so definitely engaging the interest of our church membership, it is in place to call attention once more to the *Lutheran School Journal,* published by our Concordia Publishing House under the editorship of the faculty of our Concordia Teachers College, River Forest, Ill. Editorials and articles well within the comprehension of the layman interested in Lutheran education abound in the forty-eight pages of each issue. Who would not profit from editorials like "Bikini or Bethlehem?" or "The School of Experience," and articles like "Christian Schools Are Different" and "The State of Christian Education in Our Church"? All these and others appeared in the December issue. A dollar and a half for a year's subscription is a small investment compared with the value received.

The Lutheran students at Northwestern University, Evanston, Ill., recently invited Lutheran faculty members to the regular weekly Sunday evening meeting of the Alpha Eta Chapter of Gamma Delta. The following full-time instructors were present: Prof. Theodore Lams, Music School, acting chairman of the Church Music School Department; Prof. George Lussky, Liberal Arts School, German Department, on a year's leave of absence from the University of Oregon; Prof. Evald Nolte, Music School, Theory and Composition Department; and Prof. Ernest Schwiebert, Liberal Arts School, History Department, specialist in Reformation History. The Rev. H. J. Wackerfuss, pastor of St. James English Lutheran Church on the university campus, serves the Lutheran students of the Synodical Conference as spiritual adviser.

G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

Volume LXVI
No. 1

THE LUTHERAN Witness

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Editorial

The Glory of Our Savior

In this season of Epiphany the Church in her teaching emphasizes the manifestations of our Lord's deity. Though a tiny Infant, whom Mary fed at her breast, though a helpless Child, who had to flee to escape Herod's jealous hatred, yet He has all power in heaven and on earth. Very God of Very God is He. In next Sunday's Gospel He manifests His deity at the wedding of Cana, and in the Collect we confess that He governs all things. Therefore the Introit rightly says: "All the earth shall worship Thee," and the Gradual: "Oh, that men would praise the Lord for His goodness: and for His wonderful works to the children of men." The Gospel also tells us: "His disciples believed on Him." That must also be our stand. His coming in the flesh to save us, His showing forth the "glory as of the only-begotten of the Father" can only benefit us if we accept Him as our Savior and Lord. This faith will then also bring about the cultivation of a life that reflects the glory of Christ *in* us, as St. Paul describes it in next Sunday's Epistle. This faith will also give us through Christ the peace which we pray for in the Collect:

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

The Church Not a "Busybody"

There is an old saying, "Mind your own business, and you will have some business to mind." The Bible expresses very much the same truth when it tells us: "Let none of you suffer as a murderer or as a thief or as an evildoer or as a busybody in other men's matters," 1 Pet. 4:15. These words imply that the meddler, or busybody, prepares suffering for himself. True, the words are addressed to each Christian, but do they apply also to the entire Church? God wants the Church to mind her own business. Remember, God has given to the Church the most important work that can be done here upon this earth, and yet we find some churches and some ministers who, instead of giving their entire time and strength to this difficult and important work, take time out for all manner of affairs which are not their business at all. That is one reason why some of these people lose the business which they could have. It is one reason for many empty pews.

The Church is not to decide whether a patient needs a homeopath, an allopath, an osteopath, a psychiatrist, or a hydropath. The pastor is not the physician for the body; he is the physician for the soul. To him is entrusted the heart, of which the Scripture tells us: "Keep thy heart with all diligence; for out of it are the issues of life," Prov. 4:23. Just so the Church and the pastor in their official position are not to dabble in politics. Just as the Church is not to decide whether in a certain case a surgical operation is necessary, just so the Church is not to decide whether at a certain time the country is to go to war. The government decides that.

And in this connection we would remind everyone that it is not our business to judge of God's management of the world. He runs the universe. But you and I have made many mistakes. We are in need of God's guidance; God is not in need of our advice. Just now our own Church is much in need of God's guidance. The works for which God has hired us demand our utmost energy and devotion. "Give thyself wholly to them," Paul writes to Timothy, 1 Tim. 4:15. And Jesus' words dare never be lost sight of: "I must work the works of Him that sent Me while it is day; the night cometh when no man can work," John 9:4. S.

"Condemned of Himself," Titus 3:11

In a late number of the *Christian Century* a Unitarian clergyman who served as chaplain in the Army confesses his failure as a spiritual helper of distressed souls. He writes that the Roman Catholic priest seemed to supply his people with real comfort. The Mass also was well attended, and the sick and dying were grateful for the ministration of their priests. Concerning his own service, he writes: "I had no religious ministrations that I could confidently use to ease the emotional tension of the Protestant wounded." Thus the Unitarian stands condemned by his own admission. However, he makes one mistake that is very common with people in his position, he includes others in his condemnation. In this case he writes as if other Protestant clergymen had experiences similar to his own. We do not know whether he ever met up with a genuine Lutheran pastor who understood the cure of souls, but we know this, that while it is true that a Unitarian has just about nothing that he can offer to a troubled conscience, the Lutheran minister offers to the struggling sinner, to the dying saint, to the depressed child of God the very same thing that Jesus and the Apostles offered them. We know from our own experience and from the experience of hundreds of other Lutheran clergymen that there are thousands who are very grateful for this true Water of Life and this Bread from Heaven which Jesus offered to all those who came to Him and in which and with which He bestowed upon them true rest and peace. Indeed, there is nothing of real value that can be offered to sinful man and to struggling saint but that water of which Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," John 4:14. S.

"Ex-Lutherans"

One of our pastors uses this term in enumerating the number of adults whom he had gained for the Church. He tells us that these adults had been Catholics, some Methodists, some so-called Free Protestants, and then there were also a number of these ex-Lutherans. These were people who had been brought up in the Lutheran Church, remained faithful for a time, but through peculiar circumstances and temptations drifted away or had been led astray, either into indifference or into some error. We recall that decades ago our fathers labored especially to bring many of these lost sheep back into the fold, and while this field became more circumscribed as years passed on, still even to this day there are many, especially in our large cities, who once "ran well," but for one cause or the other strayed from the Lutheran fold.

Also in this new year of 1947 it should be our aim to do this salvage work. Just now, when our slogan is "Each One Reach One," we should look about us for those who were baptized and confirmed in our Church but did not remain faithful. We should tell them that the Savior, who invites all to come to Him to be reconciled, offers pardon and reconciliation also to them. When one such a wanderer returns to the fold, there is also joy before the angels of God over one sinner that repenteth. Have you a friend, a relative, or an acquaintance, do you know of anyone who may be classified as an ex-Lutheran? Reach out for that one, pray for God's blessing, look for and note the pamphlet or tract which may be of use for this purpose to invite and to urge such a one to return. If former Lutherans are thus gained, they will be all the more thankful to their Savior and also to you through whom they have been returned to the Father's house. S.

Beware of Frauds

The banks are issuing warnings against fraudulent collectors and solicitors. Some of these will call you on the telephone. They inform you that they are raising money for the benefit of this or that or these or those. Some will assure you that they are representing a very needy cause. Some will combine both methods.

Those who are familiar with these tactics tell us that this soliciting business is operated by promoters and pays them rich dividends. They have in their files "sucker lists." It is not easy for Government authorities to put a stop to these racketeers. These frauds may have gathered quite a sum before the officials have put a stop to their nefarious business. By contributing to such schemes the careless giver is not only losing money, he is supporting crime and is withdrawing needed funds from genuine, true charities and worth-while endeavors.

Certainly, we are to be generous, we ought to give, we ought to contribute, we ought to do what the Lord has invited and commanded us to do, but we ought to see to it that our contributions and gifts are bestowed upon a worthy cause and prove a real blessing to those in need. In order to protect our Christians and to guide them aright, we have our *Annual,* which lists worthy charities and missions much in need of the gift of Christians. Our pastors and teachers also will aid us if we need more information. S.

Is It Well with Your Home?

By WEERT JANSSEN, Seattle, Wash.

In next Sunday's Gospel, we find our Lord present at a wedding in Cana. By His presence He blest the establishment of a home!

Home — What a precious gift of God! "That word, *home,* sounds like poetry. It rings like a peal of bells at a wedding, only more soft and sweet, and it charms deeper into the ears of my heart." When a home has Jesus in it, is ruled according to the Word of God, angels might be asked to stay a night with us, and they would not find themselves out of their element. "'Mid pleasures and palaces though we may roam, be it ever so humble, there's no place like home."

And, now, *let us keep the home fires burning. — How?*

"Let the Word of Christ dwell in you richly in all wisdom." "Thy Word is a Lamp unto my feet, and a Light unto my path." "I will delight myself in Thy statutes; I will not forget Thy Word." Every day, when the whole family is assembled, read a chapter from God's Book. "Eat My Book," God says.

And be sure to keep *Christ* in the *center.* "Christ hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests before God and His Father." "He hath begotten us again unto a lively hope unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation."

Thus we are continually assured of the forgiveness of our sins; we are daily strengthened in our hope of eternal life in heaven; husbands and wives receive power to love each other; fathers receive power to rear their children properly; children learn to respect father and mother; and all will walk in the Lord's ways with joy and thanksgiving.

The Lord has made it so easy for us to use His Word in our homes. We work, perhaps, only forty hours a week; our housework is not as hard as in olden times; our Church provides all kinds of Christian books and papers, Bibles, prayer books for young and old, a fine new hymnbook, splendid church papers, hundreds of excellent books, wonderful pictures. Friend, what more do you want?

Let us say with the Psalmist: "Oh, how I love Thy Law! It is my meditation all the day. How sweet are Thy words unto my taste!"

Keep the holy home fires burning!

Fear Not, For I Will Be with Thee

Whene'er my heart with care is burdened
And seeks the meaning of God's way,
When clouds are dark and the night is starless
And signs presage a troubled day,
'Tis then my heart, perplexed and groping,
Will seek a beacon.
Look and see,
My heart! God's promise is thy beacon:
"Fear not, for I will be with thee."
Oft hast thou waited as the seedlings,
Now buried deep beneath a drift
Of snow, are waiting for the springtime.
In His right time God sent thee swift
Deliverance. Trust Him! His promise
Is lasting as the countless years
Now anchored in the sea of timeless
Eternity. Have thou no fears
Of the unknown tomorrow, and fear not
To enter the new year. Look up and see
The beacon shining through the darkness:
"Fear not, for I will be with thee."

St. Louis, Mo. JOHN M. RUNGE

Belonging to the Church

By BEN. G. HOFFMANN, Giddings, Tex.

"Do you belong to a church?" is the usual question of one desiring such information. When the answer is in the affirmative, it takes the cue from the questioner and comes back this way: "Of course, I belong to such and such a church." Let me put this question to you. "Do *you* belong to the Church?" In all probability you who read this are a member of the Lutheran Church. You may even be a little bit offended at what seems to be an impertinent question. Let us assume that your answer will come in this way. "Of course; I belong to Trinity Lutheran Church. I've 'belonged' for years." But stop and think for a moment. Do you really understand what you are saying when you speak of "belonging" to the Church? Does that expression really portray the true status of your spiritual life? This phrase "belonging to the Church" has been used so loosely and so frequently that it covers a multitude of sins and has lost its real significance. There are approximately 70 million people in our nation who would say they "belonged" to the Church. But that doesn't mean anything, as the facts prove. Look up the definition of the word "belong" in any standard dictionary. Its first definition is to "be the property of." Customary usage shows it to have this meaning. For example: in human relationships we have heard it said of husband and wife that they "belong to each other." They are part of each other, devoted to each other's interests, have a common cause, and labor together to achieve their goal. The word "belong" is properly used. The mechanic working on an engine picks up a small object and says: "This piece is a part of the machine. It belongs here. It fits. It is a part of the whole, and so long as it is apart from the whole, it is not in its proper place."

Now, what thought are you trying to convey when you say: "I belong to the Church"? If you understand its meaning correctly and say it in all sincerity, it has a twofold sense. First of all, it means that you are a member of a certain congregation. You are in complete harmony and agreement with the doctrines of the church and you give that church your unqualified support. But let us not forget that there is a deeper spiritual and more significant meaning. The Church is the body of Christ. Christ is the Head of the Church. He rules all things in the Church through His Word. As a Christian you are not only a member of the Church, but "ye are the body of Christ and members in particular . . . in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." The same intimate relationship is stated in Jesus' parable when He says: "I am the Vine; ye are the branches."

From the Christian standpoint we "belong" to Christ. This is a good fundamental Biblical doctrine, which we ought to remember. God the Father has created us; His eternal Son, Jesus Christ, has redeemed us; the Spirit of God has brought us to the faith, made us members of the body of Christ, and through continued operation keeps us in the faith and sanctifies us. These are old and all-important truths, which should be reviewed again and again. The Apostle Paul expresses his "belonging" to Christ in this way: "Whose I *am* and whom I serve." This is what you should mean when you say: "I belong to the Church." If you don't mean that, then you cannot properly use the word "belong" and should use some other word such as "visit," "go to," or "attend."

One cannot really belong to the church as something apart from belonging to Christ. In the Christian vocabulary these two are synonymous. With this in mind, let me again put the question: "Do you belong to the Church?" If you really belong to the Church, then you are out of place when you are absent from worship without good cause, when you fail to attend such meetings as require your presence, when you fail to support the church with your money, when you refuse to work in and for the church. You can "go to church" without "belonging," but you cannot "belong" to the church without "going." You cannot say: "Lord, Lord," without doing the will of your Father in heaven if you really "belong to the Church." Is it not true that too often too many have mistaken external membership for "belonging" to the Church? Such an external relationship does not make you a member of the body of Christ any more than barnacles which attach themselves to the hull of a ship are a part of the ship. They just "don't belong." In fact, they hinder the progress of the ship — and just so do many of those who hold "membership" in a church hinder its progress. What we need today for the great task of the Church is more members who really belong to the Church and to Christ.

Excuse me for being persistent; but let me ask you for the third and last time: "Do *you belong* to the Church?" Think it over.

Each One Reach One*

By MRS. OLGA ZIEMANN, Fairmont, Minn.

There is a very special reason why our convention assembled here is requested to give its attention for a brief moment to the subject of "Each One Reach One."

Our Church is about to observe its Centennial. By God's grace we will be permitted to look back upon 100 years of history of our Church next year, in 1947.

The preparations for this great event include a *prayerful effort* to fill every individual Christian of our beloved Church with *mission-mindedness*, with the *consciousness* and the *will* to win people for Christ.

This jubilee thought has been condensed into the slogan, brief and meaningful: Each One Reach One.

Without doubt you are already familiar with it. Our leaders throughout our land are backing this movement with all their might. Our pastors and congregations and all organizations within our churches are adopting this theme and this aim, as the second century of our existence begins, and they are leaving nothing undone to make every Christian within our Church willing to join this great and mighty army which is carrying out this centennial program: Each One Reach One.

I. I do not think it is very logical that I was appointed to elaborate on this program of "Each One Reach One." More capable persons than I could speak on this very vital matter. But I am convinced that nothing is more *logical* than that "Each One Reach One."

Can you imagine a *Christian* who does not tell others of the divine faith and hope in him, who never talks to others of his Savior, his church, his Christian day school, and Sunday school? Can you imagine a *Lutheran woman* who knows that she is redeemed and an heir of everlasting life, who does not bother about the churchless around her, especially so, if she is a member of the L. W. M. L.?

* An address delivered by Mrs. Olga Ziemann of Fairmont, Minn., at a recent District convention of the Lutheran Women's Missionary League. This address was reprinted in the November issue of the *Minnesota Lutheran*. An editorial note states that Mrs. Ziemann lives on a farm, is the mother of two young children, and serves her congregation as organist, choir director, and Sunday school teacher. "Her Sunday school started in January, 1944, with 37 pupils; now the enrollment is 147, of which 65 come from unchurched homes."

I do not think you could imagine a person like that. It's not logical, and yet how many must there be who are living such an illogical, isolated life, so to say. There are still 2,000 congregations who register either no adult or only one or two in an adult membership class. A Christian, do not forget, is, by the best logic, a missionary, that is, one who reaches one, at least one, one neighbor, one family, one in a week, a month, surely one in a year.

Besides the natural urge of a Christian to talk to others about his possession of faith, nothing is more Biblical than that each believer is concerned about the spiritual welfare of churchless people, men, women, and children round about.

Observe your Savior; how many individuals can you not recall that were won by Him because of His reaching one, another one, and another! There is the woman at the well — the palsied — the 38-years' invalid at the pool of Bethesda — Zacchaeus in the sycomore tree — Mary Magdalene — the malefactor on the cross — the centurion of Capernaum — the widow carrying her dead son out of the city of Nain — the Apostle Paul — the entire calling of the 12 disciples of Christ seems to have been brought about by the "Each One Reach One" method.

Yes, the great commission of our Savior: "Go ye into *all* the world, and preach the Gospel to *every* creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned," seems to suggest very plainly that the Church, not only collectively, but also individually, must help and aid and reach one.

II. But another thought. If we study the conditions and the times in which we live today, we can easily behold one great, outstanding, impressive factor. It is this: Perhaps at no time in human history are the fields of missions so dead ripe as today. There seems to be but one thing remaining, and that is that we, I mean you, and you, go and harvest; that you and I, and you, too, *reach one,* that we approach the churchless and speak about what we believe, and urge them to attend our services, our Sunday school, and our other educational agencies.

Our times offer no promising future. In fact, people are filled with fear. Doubt and despair are on the increase. Crime and wickedness and sin are spreading to such an alarming degree that educators and statesmen everywhere are hopelessly baffled and are turning to the Church with the plea that the Church apply itself as never before, that it teach, indoctrinate, convert, and gather into the Church before it is too late.

The conditions are of such a nature that you can frequently expect a willing ear in your attempt at reaching one. As never before, we Christians are literally thrown together today with the children of the world. We work together with them, we associate with them in their clubs and their schools which we and our children attend. They speak our language, we speak their language. They know us; we know them. They are our friends; we are their friends. They even may be related to us. Why don't we "reach one"? — that is the question that should constantly occupy us.

We have it all — Jesus, our Savior, right here in our hearts — our Church with the powerful and saving Gospel — our congregations with all the forces and equipment to teach and instruct. Why do we not "reach one"?

There is no persecution, no special hatred, no formidable obstacle — the path is open, in fact, your churchless neighbors may be expecting you to reach out, to speak church, to invite, to urge, to accompany them to your house of worship. This is serious — why don't we talk to one, why not reach one? It seems that we and we alone, are holding things back. What joy in heaven, if we ever begin to reach and teach!

III. Great results are reported everywhere. You know the "Each One Reach One" movement is not a campaign. It is not a drive. It is merely a re-emphasis of the commission which the Savior has given to every Christian to be His witness. Wherever the movement has been launched in earnest, astounding results have been reported. In sections where the movement took hold last spring, record adult classes were gathered last fall. A pastor in Omaha confirmed 57 adults in 1946; a pastor in Detroit, 102; a pastor in Chicago, 107.

People who have been aroused to do just this thing of reaching one are making the most pleasant experiences. They are surprised how willing many are to permit themselves to be reached and how glad many are to start their children in Sunday school. A mother at home, with no church affiliation, asked her child (let us call her Ethel): "Who is that girl you played with?" Ethel answered, "That is Pearl, and just think of it, Mother, Pearl spoke to me about Jesus. She learned about Jesus in her Sunday school and I want to go there too."

This is a case of each one reaching one. No drill, no course, no special training, simply talking about Jesus and an invitation to come and get what our Church offers. In this coming year, my friends and fellow Christians, observe and be alert, be prayerful and cheerful, read your periodicals — everything will be calling to you: Reach one! And cheerfully, trustingly — for the Savior's sake and for the sake of the churchless men and women and children, and for your own sakes — please, please — Each One Reach One. Just remember —

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the Judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.

World Relief: ". . . Give Ye Them to Eat"

This is a short chapter of the story of how our Church is helping people in Europe.

It has often been said that one more war would destroy civilization, but World War II itself almost did that. However, due to the heroic efforts of Christians in our land, some of what was destroyed and torn down is being rebuilt and revived. In many instances it was not only the gifts which raised untold numbers from despair, but especially the brotherly love which had inspired the giving that brought again faith, hope, and peace into shattered, discouraged hearts.

Our American, and in many cases also our Canadian people, have been able to produce things on a staggering scale and to get those things to the hundreds of thousands of persons who were dying for lack of them. In the nineteen affected European countries, which often resemble wastelands, millions are gaunt with hunger and disease. They ache with cold and shake with fever. No wonder when our shipments of clothing and food reach them they write in deepest gratitude:

"The shipment of clothing was unbelievable. . . . We were stirred to tears."

"Sometimes we were baking bread out of potato peelings. But now we have the canned goods from America and wonderful white bread."

"Your dear shipment we have received with unspeakable joy and with heartfelt prayer."

This man and woman, of 72 and 65, are pictured as they left the distribution center. After a stretch of imprisonment in Germany they are trying to rebuild life anew. These gifts from the American churches make it easier

WORLD COUNCIL OF CHURCHES

The sad part about the plight of Europe's millions is that typhus, typhoid, cholera, dysentery, rickets, anemia, and tuberculosis — the aftermath of war — affect both grownups as well as the unfortunate little ones. Many children even today walk about Europe so completely lost that they do not even know who their parents were, or where their homes have been, or their own names, or nationalities, or the mother tongue which they had spoken. To help these youngsters, the Lutheran Churches of America have inaugurated a $500,000 Child-Feeding Program, which is of inestimable value. Our Synod's share of this Child-Feeding Program, $166,000, has been allocated

The wrapper really is off the end of that bit of Hershey chocolate which Americans sent. And in the baby's hand is a sack of powdered milk, which they have also just received

WORLD COUNCIL OF CHURCHES

by the Board of Directors as follows: $10,000 each for Austria, Czechoslovakia, Hungary, Poland; $20,000 for Finland; $100,000 for the Russian Zone in Germany. Without a doubt this is one of the most important Material Aid projects of this winter. In this way we help in a physical manner and hope to direct the child as well as the parent towards the spiritual motivation which prompts these gifts. Evidence of this is manifest in the many letters which express themselves as follows:

"Last week we could distribute white bread for the first time. We praise the Lord for it, and our children have taken it as 'daily bread' from the hands of our heavenly Father."

"Our little girl of six is always saying: 'There still are kind people.'"

"We saw the children's eyes sparkle as the first tin of meat was opened and the contents shared out and eaten with slices of bread for supper. . . . Many thanks for your charity. May God reward you for being so good to us poor Silesian refugees."

This Child-Feeding Program will be under the supervision of various notable figures, such as Archbishop Lehtonen and the Reverend Toive Harjunpää in Finland, the Reverend Danil Cederberg in Poland, Bishop May and the Reverend Georg Traar in Austria, Bishop Ososky in Czechoslovakia, and Bishop Ordass in Hungary.

Typical Polish Lutherans line up before the Lutheran distribution center

WORLD COUNCIL OF CHURCHES

From people who have been in Europe and have seen the urgent need, such as Dr. J. W. Behnken, Dr. L. Meyer, and Dr. Clifford Ansgar Nelson, the unanimous opinion is expressed that this program now being launched by the Lutheran World Federation's American Section and the Emergency Planning Council of the Missouri Synod is an unusual boon to the relief work abroad.

We are helping Europe's helpless ones also in another manner. Our Church has given large sums of money for sugar to the *Hilfswerk*, which is the official Evangelical Lutheran Distribution Agency in Germany. To date ninety-three tons have been shipped to various distribution centers. So scarce is sugar in Europe that many children have reached the age of four and five without ever having tasted sweets of any kind. A superintendent, E. Gillman, who recently received a shipment of sugar, writes:

"There was a time when there were large advertisements in German public stations reading: . . . 'Eat Chocolate.' Some of these signs have been buried in the air raids, but although there are still some of them standing, there is no chocolate or sugar to be found. . . . You can, therefore, judge from this what it means at our office to receive 9,000 lbs. of sugar at one time, packed in one-pound parcels. Not only could we bring joy to many, we were also able to help a good many old, ill, and undernourished people back to health. . . . In the name of many men and women I must thank our brothers and sisters overseas from the bottom of my heart."

Another recipient of our sugar has this to say:

"How glad I was to receive three sacks of sugar forwarded by you. . . . I can assure you that hearts were filled with gratitude towards the individuals and organizations from which this gift had come."

A certain amount of this sugar is distributed to hospitals and sanataria. The president of the largest hospital in Essen, Germany, which houses about five to six hundred patients and maintains a staff of two hundred and fifty people, expresses his gratitude thus:

"We are most deeply grateful for any gift which helps us to feed our patients. This does not always mean that the number of calories of the individual goes up, but it is repeatedly brought home to us how great is the joy when we are able to give them just a little more food. . . . It is for this reason that the gift of sugar from the American Lutheran Church . . . was an especially welcomed one, for which we are most grateful."

Dr. Walter, head doctor of the tuberculosis sanatorium in Schoemberg, Germany, thanks us in these words:

". . . on behalf of my patients, I should like to thank you most warmly for the generous gifts of sugar given to the invalids. At a time when there is an exceptional shortage of food and when the patients cannot be given enough calories, your generous gift was especially welcome."

Starvation, disease, and death will continue in 1947 — of that we are sure. But if we act in time, many will be spared. We know the needs. We have heard the cries for help. As Christians we also know that our Savior, who looks upon the hundreds of thousands of starving, cold, and sick, is again requesting of us: "I have compassion on the multitudes — Give ye them to eat."

E. W. G.

Centennial Hymn

With songs of praise we come before Thee,
Our God, Thou Father, Son, and Holy Ghost.
With grateful hearts we all adore Thee,
For Thou hast blessed us to the uttermost.
We laud Thy wondrous works as we retrace
A hundred years of mercy, love, and grace.

A frontier one still called this region
When our beloved Church was founded here.
Though cares and trials then seemed legion,
The founders Thou didst gird with strength and cheer.
And all ensuing years up to this day
Thy goodness showered gifts upon life's way.

Our fathers found Thy Word unfailing,
In which Thy love for sinners is revealed.
Though devil, world, and flesh assailing,
Yet they believed; for, with Thy Spirit sealed,
They knew Thy saving Truth, which made them free —
In Christ, Thy Son, their Savior, led to Thee.

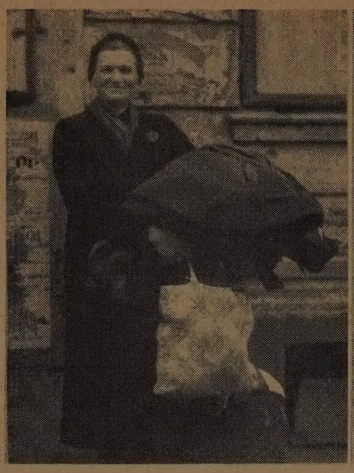
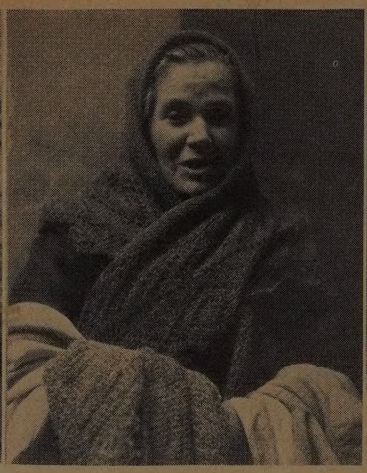
And unto us has come Thy blessing
That in our midst Thy Gospel still is heard.
When tried or grieved, when sin confessing,
Our hearts find hope and comfort in Thy Word.
For by this means of grace all is restored
Thy mercy wrought for us in Christ, our Lord.

Enlightened by Thy Revelation,
Enriched in knowledge and all utterance,
We look to Christ for our salvation,
Secured by Him for our inheritance.
Thus we await the coming of Thy Son
To crown with glory what is here begun.

O God, Thy love in Christ exalting,
With humble hearts we pray Thee to abide!
Thy gracious promise, never halting,
Assures us Thou wilt also hence provide.
Thy Holy Spirit lead us all our days
And keep us, yea, all Christians, in Thy ways! Amen.

ERNEST C. LEWERENZ
Concordia College
Fort Wayne, Ind.

(Tune: Jehovah, let me now adore Thee)

"Thanks, America"

By ROBERT ROOT, Correspondent, World Council of Churches, Geneva, Switzerland

The man put the bundle of clothing on the window ledge and reached into his frayed briefcase. Up the dark stairway of this repaired building in ruined Warsaw the people who were waiting in the line for gifts from America watched him. From the briefcase he took a used piece of brown wrapping paper, spread it out on the floor, and wrapped the big bundle of clothes in it. Then he reached into the pocket of his coat, which I noticed was worn and frayed, and took out some cord. Very slowly and carefully he tied it around his bundle. Then his hand went into the briefcase again, and he took out another big sheet of old brown paper. Carefully he wrapped the bundle with a second layer, and again he tied it all up with string.

This, it seemed, was something very precious to him.

Walking out with this man,[1] I asked him what he had received that pleased him so much. He told me that it was clothing for two men — two overcoats and four pairs of trousers. His name was Edmond Janke, and he was a Lutheran. He told me he had been evacuated from Warsaw during the war, then came back to this unbelievably smashed capital. He would share the clothing gift with his brother, whose arm was injured in the war seven years ago, so that he is unable to work yet.

That is one tiny tale of how I saw relief from the American churches, through Church World Service and the World Council of Churches, meeting needs in Poland.

The scene was one of several Protestant distribution centers I visited in Warsaw. This one happened to be operated by the Lutherans. Here are the stories several of the Polish Lutherans told me as they left with clothing gifts:

One woman, who carried a big bundle of coats and two filled shopping bags, grinned an apology for taking so much. But, she explained, it was for seven other persons — her husband and their six children between 12 and 2 years old. Her husband suffered from an eye disease. They had come back to Warsaw a year and a half before, when the broken walls had hardly stopped smoking. Now she had received mostly coats. The children had no shoes and could not go to school in cold weather, yet she had unfortunately been unable to get any shoes here.

Karol Quand,[2] mother of four children between 8 and 16, had a huge bundle of coats and a flour sack of other clothing. Her husband, who was ill, had been a prisoner of war in Germany. When they came back to Warsaw after the insurrection, their home had been destroyed and everything they had was gone. Her children also had no shoes.

Karolina Jakuboska,[3] grinning broadly about the gifts she received, said she had lost both her husband and son in the war. All her material possessions had been lost in the Warsaw shelling. To make a living, she was selling apples on a street corner.

Such stories can be repeated for the other denominations. With a good interdenominational spirit, for example, the Methodists have opened their warehouse room for the use of Evangelical Christians and Reformed members, and one afternoon I went around to see Reformed people getting American canned goods — familiar soups and beans and fruit.

Even an American family in moderate circumstances would have been pleased to get free the good food and clothing I saw these people receiving. But when you walk down the pocked street of a ghost town and enter your room, with little or no heat, perhaps boarded where the windows should be, such gifts mean infinitely more than the American family can even guess.

Then they are really treasures, to be handled as carefully as the man with the paper and string was handling his. And everywhere people told me that they are more even than that. They are a symbol, a sign that someone far away has not forgotten you in your miseries, but is trying with this token to say that an unbroken fellowship extends around the earth.

[1] Shown in center above.

[2] Third picture from left, above.

[3] Second picture from right.

Wanhsien Celebrates

By O. H. SCHMIDT, Hankow, China

Wanhsien is deep in the heart of China, an important city on the upper Yangtse River. During the war it was the object of many savage bombings, and its life was still more frequently interrupted by the *jin-bao*, the alarm that warned of the approach of enemy planes. Due to God's gracious protection, our mission property at Wanhsien suffered no damage due to bombings. Nevertheless the return of peace was joyfully hailed by the grateful populace, and particularly by our mission and the groups connected with it.

Our Church has carried on mission work in Wanhsien for over twenty years, usually with at least two American missionaries and a complement of national workers. The executive secretary of the Board had occasion to visit Wanhsien in the fall of 1946, and in that connection could share in some celebrations at that city.

For one thing, Wanhsien observed the twenty-fifth anniversary of Miss Olive Gruen as a missionary in China, and all the home Church would want to share in that celebration and return thanks to God for having permitted her to round out a quarter of a century as a mission worker in China. Only one other person has been privileged to complete twenty-five years in our China mission thus far, viz., the Rev. Erhard Riedel, whose twenty-fifth anniversary was celebrated in 1940, also at Wanhsien.

On Nov. 21, 1946, there was a special service in our chapel in Wanhsien, at which occasion particular reference was made to Miss Gruen's anniversary. Evangelist Chang, who is serving the Wanhsien congregation, was in charge of the altar

service. Evangelist Lio presided at the organ. Secretary Schmidt preached the sermon and also conveyed the felicitations of the Home Board. Mr. Li, as representative of the congregation, made an appropriate address. It was a very dignified and solemn service, with the chapel filled to capacity. At the social hour which followed the service, fitting remarks were made by Missionary Hinz, Principal Wang, and others.

During the afternoon of this day an academic celebration of this event had been put on by the Concordia Middle School in their assembly hall, with banners and posters, speeches, presentations, choir selections, and a number of short skits in English, by the students of the high school, or middle school, as it is called here. Miss Gruen has done most of her mission work with schools and is at present living in the middle school, conducting a number of classes there in religion, singing, and English, besides having students drop in very frequently at her rooms for talks on religious subjects.

Miss Gruen also teaches in the primary school (315 pupils, in Grades 1—6), and the teachers and children of this school also remembered this occasion, but they made their gift to her a sizable contribution to the building fund of the congregation, as a memorial.

Miss Gruen also teaches a group of women once a week, is very active in the Sunday school, and otherwise tries to do personal mission work, particularly in the homes of the students, going out systematically for this, usually in the company of Miss Chen, who has been her faithful friend, secretary, and fellow teacher for many years.

The Board of Foreign Missions, and the Foreign Mission Ladies' Aid Society of St. Louis, and the Sunday School Association of St. Louis, which organization really furnishes the funds for the maintenance of Miss Gruen and Miss Simon in China, also conveyed their congratulations in an appropriate manner, and the executive secretary of the Board was happy to have had a share in this celebration.

The Lord be praised for having sustained this worker for so many years in the China mission field, often under very trying circumstances! Eternity will reveal the effectiveness of her work. The very presence of older, more mature workers on the field is very valuable, especially with many new workers coming in.— May God grant her further years of blessed activity, to the honor of His name and the welfare of many souls!

Mention has been made of the middle school. This has grown in less than seven years from a very small beginning to its present enrollment of 491 students, two thirds of them young men and boys. Grades 6—9 and 10—12 are found in a middle school. By reason of increased enrollments and also because of government regulations that demand the separation of boys and girls in schools of this kind, more space had to be provided. The primary school was moved out of our first set of buildings, and these were turned over entirely to the middle school, while the primary school moved into the compound where our missionaries live, half a block away. Then a library was built, containing also two classrooms and a room for the use of the school doctor on his periodic visits. Then an administrative hall was built, with desk space for each of the twenty-six teachers, with room for files and records, with a faculty meeting room and quarters for the dean. A row of eight small apartments was built, to provide additional quarters for persons connected with the school. The grounds were leveled, enlarged, and landscaped. A tomb was built, to mark the grave of our beloved late Missionary Zschiegner, by the congregation with the help of others. A block away the soldiers had used a large field as parade grounds. This was now rented for a nominal sum and serves admirably as an athletic field. And then an assembly hall was built, very nice, though simply constructed, to provide room for all the students for assembly purposes, chapel, concerts, and similar occasions. On the lower level there is a dining room for two hundred people. This assembly hall was put into use during the time of the visit of Secretary Schmidt. It was a wonderful experience to speak to the entire faculty and student body every morning during our visit in Wanhsien.

Every student in the middle school attends classes in religion, most of them three times a week, one class but two times a week. Our Evangelist Lio is dean of religious education and conducts most of these classes and has charge of the daily chapel exercises. Our foreign missionaries, Miss Gruen, also Missionary Kurt Voss, did and still do a lot of work of that kind. About two hundred students signed up for the daily chapel exercises, about all that could be accommodated formerly. With the new assembly hall in use, it is expected that still more students will come to chapel. 60 per cent of the students come from this province, Szechuan, while the others come from farther away. Most of them come from homes where Christianity is not known. What a mission opportunity does such a school present!

The school has been able to take care of most of the expenses through the tuition fees. However, with the disturbed conditions in China, especially also in the matter of finances, the school has needed, and still needs, some help from our Church in America.

May the celebration of dedicating the new assembly hall and all the work of the school redound to the glory of God and further the work of the Gospel in China!

Redeeming Grace

Grace does not flow where human pride
Still rears its head and men confide
In something they have wrought,
But comes to those who are in need
And have no worthiness to plead,
Not even one good thought.

Grace is a gift from God above,
A token of redeeming love
To sinners deep in shame.
It comes to lift men from the mire
And robes them in the blest attire
That bears the Savior's name.

Grace silences all fear and doubt,
The smoking flax does not put out,
Nor breaks the bruised reed.
It comes with healing in its wings
And, with the blessed balm it brings,
Makes whole the wounds that bleed.

Grace keeps us humble and content
To walk the way our Savior went,
Who bore the Cross before.
The distant goal we cannot see;
But this we know: His grace shall be
Sufficient evermore.

W. M. Czamanske

Registration for Holy Communion

By HERM. BARTELS, Cleveland Heights, Ohio

Nowhere does God tell us in so many words that on a certain day, at a given hour, and in a formal manner we must register with the pastor in order to be permitted to appear at the Lord's Table. The custom of registration, therefore, dare never become a barricade that denies worthy communicants access to the blessings our Savior wishes to bestow at His Table. The altar is never to be a Mount Sinai over which is written: "Thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount or touch the border of it; whosoever toucheth the mount shall be surely put to death." The Savior rather with open arms invites and welcomes Christians to partake of His supper frequently, cheerfully, confidently.

"Then," some one may ask, "why observe the custom of registration?" "Why make it difficult for Christians to receive what they so badly need and what Christ so freely offers?"

The Lutheran Church very properly has always regarded the Lord's Supper as a sacred, as a divine institution. That is exactly what it is. There we enter into the most intimate union with Christ. There we express publicly our fellowship of faith with our fellow communicants. There we receive individually the very body and blood of our Lord for the remission of our sins. There is imparted the spiritual power we so badly need victoriously to resist the Tempter. There our faith and our determination to lead godly lives is strengthened. Every communicant member should be eager to eat of that bread and to drink of that cup often from which such blessings flow.

Since, however, the partaking of the Holy Supper is such a sacred function God wants us to come to His Table worthily and well prepared. His inspired Apostle admonishes us: "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," 1 Cor. 11:28, 29.

The congregation with its pastor are made responsible by the Lord of the Church for a correct administration of this Sacrament. We are the stewards of His mysteries, of whom He expects an accounting. The worthy communicants are to be encouraged to come often. The unworthy, if known to be unworthy, should be warned from partaking of the Lord's Supper lest they bring God's displeasure upon themselves. How dare we invite any person to partake of the Lord's body and blood whom God does not want there? Why should we welcome such of whom we do not even know whether they are able to examine themselves? or such as would testify at our altar that they are in fellowship of faith with us when we know that they are not? Or, how could we render account to our Lord for permitting the known ungodly and impenitent to partake of His body and blood? Should a whole congregation with its pastor willfully make themselves guilty of unfaithfulness in their stewardship and make themselves partakers of other men's sins? To forestall disorder, abuse, and condemnation and to foster the salutary use of the Lord's Supper our congregations uphold the practice of registration for Holy Communion.

The manner in which the announcement is made may differ under varying circumstances. Every devout Christian, however, will cheerfully conform to any good regulation which the congregation observes, particularly one that is of such vital importance in safeguarding the God-pleasing celebration of Holy Communion. Disorderly conduct in not observing this rule may pave the way for others to approach the Holy Supper unworthily.

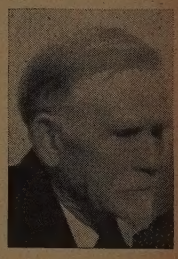
Pastor and people should know each other intimately. A strong bond of friendship and Christian esteem can be fostered when the communicant and the pastor meet to speak of the one thing needful. Again, the communicant constantly exposed to the darts of Satan and to the pollutions of an ungodly world has a splendid opportunity to obtain advice and guidance from a faithful pastor. Worry, misgivings, doubts, perplexities, may burden the heart and distress the mind. Why not gladly accept the opportunity of announcement and unburden yourself to Christ's minister and have him help you to dispel the gloom?

The celebration and the partaking of Holy Communion is a joyful occasion, where priceless blessings are bestowed and received. Give your pastor the opportunity to send you on your way in peace, that with a cheerful heart you may approach the Holy of Holies where Christ not only meets you, but where He imparts Himself to you with all His grace and blessings. By all means encourage your fellow Christians to uphold a custom that has through the ages brought such great blessings to countless souls.

In Memoriam

"He had lived a full life, rich in good works" — with these words his pastor (the Rev. W. C. Brauer), in his funeral address, characterized the career of John W. Boehne, Sr., who died, over 90 years old, on Dec. 27 last and was buried on Dec. 30.

With his passing a layman was removed from our midst who was favorably known throughout the length and breadth of Synod. He had spent all but the boyhood years of his long life as a citizen of Evansville, Ind., and member of Trinity Church there. As a Christian citizen he left his imprint on a community that honored him as leading citizen, to which the tributes paid to his memory in the public press and otherwise eloquently testify. His city honored him by making him mayor, his district by sending him to Congress twice, his Government by appointing him charter director of the Eighth District Federal Reserve Bank. His many local charities included the gift of a tuberculosis sanatorium to his county.



John W. Boehne, Sr.
1856—1946

As a member of Trinity Church for nearly 80 years, his regular church attendance, his active support of the parochial school, his keen interest in the affairs of his church, were complemented by such substantial gifts as the erection of two transepts in its house of worship and the first unit of the building now housing its daughter, Redeemer Church.

His concern for the work and welfare of Synod was evidenced by his presence, whether delegate or not, at District conventions and at the meetings of the Delegate Synod. He served for many years as member of the Constitutional Committee and as member of the Board of Directors. He was a charter member of the Lutheran Laymen's League and charter and life member of Concordia Historical Institute. When the new Seminary at St. Louis was built, he and his wife (d. 1944) paid for the construction of the President's office and its appointments. In January, 1945, Concordia Seminary recognized his services by honoring him with the degree of Doctor of Laws.

All who knew the departed could not help seeing that his activities for Church and country were motivated by a sincere devotion to Jesus Christ, our Lord, of whose redemption he was ready to testify whenever the occasion called for such testimony. It was altogether fitting, therefore, that his pastor's funeral address was based on Rom. 1:16: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth."

W. G. POLACK

The Clouds

By RUDOLPH NORDEN, Minneapolis, Minn.

I am the daughter of Earth and Water
And the nursling of the sky;
I pass through the pores of ocean and shores;
I change, but I cannot die.
Shelley, *The Cloud*

The child looks at the clouds as they form and re-form themselves into thousands of fantastic shapes. It seems there is meaning and mystery in the billowing formations that float through the sky. Giving free rein to the imagination, the child visualizes many things, and perhaps even messages in the clouds. After all, it is not over-dreaming to regard the clouds as God's skywriting. The Creator is advertising His wisdom and His love.

The poet sees significance in the clouds, thinking of them as tokens of yet greater truths. Paul Gerhardt finds re-assurance amid tribulation through pondering the providence of God in nature:

Who freest courses maketh
For *clouds*, and air, and wind,
Who care and counsel taketh
A path for thee to find.

As the poet, so the painter finds an artistic theme in the clouds. The lowering sky lends a dramatic background to the scene portrayed. Clouds, luminous across the setting sun, suggest the glory of eventide, and beyond that, the light that will yet break into the declining day of life. To effect the contrast between shadows and light, the artist must have clouds. And it was upon such a canvas that the Master Artist depicted one of His choicest paintings, the rainbow. "I do set My bow in the *clouds*," Gen. 9:13.

Clouds play a prominent part in everybody's life. If not in a poetical, then in a practical way do they concern those who sow and reap. Soil and sunshine are not enough to assure a harvest. There must also be rain. The clouds hold out the promise of moisture for the parched earth. If you have lived through a drought, you have learned to appreciate the prospect of clouds heralding a refreshing shower. During the heat of July and August the grass in the pasture is burned to a crisp. Man and beast are languishing. The corn is curling up as the hot winds blow. The farmer knows that the crisis has come. Unless there is rain within a few days, he will have to write off another crop. On Sunday the pastor and congregation pray for the cessation of the drought. Helpless man realizes that rain is a blessing only God can give, for "He bindeth up the waters in His thick *clouds*," Job 26:8. Hopefully, the eyes are turned to the sky for signs of rain. If at last there rise from the far horizon the longed-for clouds and they spread themselves overhead, the hearts of the people beat with anticipation, as Jesus said, "When ye see a *cloud* rise out of the west, straightway ye say, There cometh a shower; and so it is," Luke 12:54. Man's joy is full when God opens the windows of heaven to pour out the blessing of rain.

If this has been your experience, you will derive more meaning from the references to rain as found in the Bible. You will understand what anxiety there was expressed by Elijah's weather scout as he reported, "Behold, there ariseth a little *cloud* out of the sea, like a man's hand." For two years the people had scanned the cloudless sky which had been sealed up because of King Ahab's wickedness. You can also picture the joy that must have come over the famine-ridden land as "the heaven was black with *clouds* and wind and there was a great rain," 1 Kings 18:45. Rain-laden clouds in a dry spell are a god-send and comparable only to the most gracious gifts. Little wonder the holy writer says, "The king's favor is as a *cloud* of the latter rain," Prov. 16:15.

There are clouds in the Bible stories of both the Old and the New Testament. They serve as symbols of the power and majesty of God. The children of Israel in their exodus from Egypt beheld a pillar of cloud, which was a protecting screen, a wall of defense, separating the oncoming Egyptians from the people of Israel. At night this cloud became a source of light. What a bulwark a wispy cloud becomes when God is in it! The Siegfried Line, the Maginot Line, Corregidor, and other fortresses of steel and stone gave way under the incessant poundings of the attacker. Before the Red Sea, however, a cloud restrained the enemy. Weak things become strong when Almighty God uses them for the defense of His people.

Clouds, drifting serenely and loftily through the heavens, are befitting vehicles for the King who rides in majesty. The Prophet declares, "Behold, the Lord rideth upon a swift *cloud*," Is. 19:1. Gilded carriages and custom-built limousines, in which human dignitaries ride, cannot compare with the celestial transports of God, yes, of Him "who maketh the *clouds* His chariot," Ps. 104:3.

Clouds typified the glory of Jesus Christ in the states of humiliation and exaltation. True, not much glory was evident as the Savior rode into Jerusalem upon a humble ass. It was a far cry from riding upon clouds. Yet, even in His servant days was His majesty revealed, and that in a setting of clouds. On the mount of transfiguration His face did shine as the sun and His raiment was white as the light. Peter, James, and John thrilled to that sight, enhanced as it was by the heavenly figures of Moses and Elias, who appeared at His side. It is not given to mortal eyes to linger long upon such a scene. All too soon the curtain must fall upon that unforgettable tableau. "Behold, a bright *cloud* overshadowed them," Matt. 17:5. The glory that the disciples beheld was but a preview of Christ's sustaining exaltation. To Saint John it was given to behold "a white *cloud*, and upon the *cloud* one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle," Rev. 14:14.

As clouds are symbols of God's majesty, so are they, from the opposite viewpoint, representative of the vanity of man. They represent the vanity of human life. Afflicted Job makes such a comparison when he laments, "As the *cloud* is consumed and vanisheth away, so he that goeth down to the grave," Job 7:9. Cloudlike are all the ways and works of man, although great pride often accompanies them. The truth cannot be gainsaid "Whoso boasteth himself of a false gift is like *clouds* and wind without rain," Prov. 25:14. Pride as it expresses itself in false doctrine and ungodly life has no guarantee of permanence. The Bible bespeaks for the unbeliever this judgment, "*Clouds* they are without water, carried about of winds," Jude, v. 12. Lest our work in God's kingdom dissolve itself as futile clouds, we must sink our anchor into the Rock of Ages, Jesus Christ. As nations rise and fall, as man-made institutions succeed one another, and as one ism follows another, let us continue to build on Jesus Christ, who is the only foundation of our faith.

. . . We shall not fail to stress the privilege of free speech as a natural right. But the Church is not served by freedom of speech or print that violates the Golden Rule. Any cause that disregards the supreme command of love has pronounced its own doom. Failure to remain a gentleman in dealing with brethren is failure absolute.

Uncle Joe's Corner

"Am I glad that I am here in your good warm room, Uncle Joe! Our trip up here was a nightmare. At times we became so perplexed as to doubt that we could reach your house before dark. Twice we faced about to make inquiries at an oil station. That delayed us considerably, because there are not many of these stations along this road."

The speaker was Charlie Bonner, an undergraduate at the University, who had accepted the invitation to spend his vacation at his uncle's home. Failure to study the road map and to get other helpful information had caused him and his companions much perplexity, which in turn robbed the trip of no little pleasure and prolonged it by hours.

"Did you neglect to study the road map which I sent you?" the uncle inquired.

"Oh, we looked at the map, but none of us studied it carefully."

"I see, you trusted to luck, did you not?"

"Well, Uncle Joe, we thought that we knew something of the road and that we had a general idea of the direction."

"Well, my boy, it's a good thing that no blizzard overtook you and that you did get some reliable information. I know of careless travelers who fared far worse than you."

"I see," said Charlie, "that just a little more careful investigation before setting out would have saved us much time, worry, and hardship."

"But after all, Charlie, this experience should be of real value to you."

"I know, Uncle Joe; the next time I shall be more careful."

"There is something far more important than that of which you are now thinking."

"To what do you refer?"

"My boy, you are even now on a journey through life. If it please God, you have many years before you. You have splendid opportunities, and there are any number of mistakes which you may make — mistakes much more serious, ay, much more disastrous than losing your way between here and your University town."

"I certainly do not intend to go astray, Uncle Joe."

"But sincerity of purpose and good intentions are not enough, Charlie. I even recall an old saying which I often read and heard in my youth: 'The road to hell is paved with good intentions.'"

"Oh, I know, Uncle, it takes more than good intentions to avoid the dangerous pitfalls of life."

"More than that, my boy, every young man and woman should remember that many have lived here and traveled this road of life before the present generation entered. Some of these old travelers have left no word of advice or guidance for those who are to follow, but there is no small number of those who have carefully charted the way."

"Uncle, I think I know what you mean. We young people should carefully note what those who have gone before can tell us."

"Exactly! You are not to commit the error of that Pharaoh, 'who knew not Joseph' and because of this historical ignorance brought disaster upon himself and many of his people."

"But, Uncle Joe, there are too many men to consult and too many books to read — what would you suggest?"

"There is, first of all, the Bible. In that book there is a world of wisdom of earthly things and heavenly things. True, that volume is the study of a lifetime. However, give some time to it every day of your life, and you will not only learn much of the way, but you will receive strength, nourishment, and joy of travel. By the way, while you read that collection of Sacred Writings, be sure to give much attention to that book in the Bible which was written for the young man — the Book of Proverbs.

"Every young person should read and reread that book and make sure to note its directions and danger signals."

"Uncle Joe, I never heard anyone else make so much of that book. When Father speaks of this matter, he always emphasizes the New Testament."

"Your father is right to do that, for the New Testament gives us the proper understanding of the Book of Proverbs, in fact of the whole of the Old Testament. Nevertheless, the Book of Proverbs was written especially for the young man. Be sure to read it very attentively. It is a fine road map for the young traveler on the highway of life."

From a Pocket Notebook

Year-ending in San Francisco. I would be ashamed to admit to a Californian how long it has been between visits to "the Coast" — not for lack of invitations, however, and so we chanced it with inviting ourselves during the Christmas holiday and made it a week in San Francisco. Whether one chooses the Santa Barbara-Los Angeles-San Diego country or San Francisco, there is nothing elsewhere like California. Certainly (just forgetting Los Angeles for the moment — just a moment, folks! —) there is no city like Frisco — and how they hate to have their town called Frisco! There are views of Pittsburgh from some of the hilltop drives comparable to the views from Twin Peak, but at night the sight of the lights of San Francisco is beyond comparison elsewhere on this continent. (Except from a night-flying plane, I suppose, when Fort Wayne, seen from a height of one mile, remains a lifetime experience.) . . . Certainly, San Francisco is one of the world's most beautiful cities. Its location on the great landlocked harbor, its phenomenal bridges, its parks, its miles upon miles of beautiful residence streets, its civic buildings, its City Hall, its Fine Arts building — all these and many things one cannot see in a one-week visit make it pre-eminent among all American cities, New York alone excepted. . . . We are still reserving Los A. for future consideration and will only add that while we know many New Yorkers who say that they live in N. Y. only under compulsion, which San Francisco native would ever say that any other spot on earth can have any attraction for him? . . . We have eight congregations in the city by the Golden Gate, all well located, all self-sustaining, and a wide-awake mission board, keeping its eyes peeled for new stations. When Dr. Arthur Brohm came out here in 1905, there were 12 Missouri Synod churches in all of California. We have now more than 200. And no people are more loyal to their pastors, more interested in the work of their parish than these California Missouri Lutherans. . . . The Church Extension (church building loan) Board of the District has need of $250,000 to plant new missions. Expensive business. One of the new stations lately spent $25,000 to acquire building lots. . . . The redwood trees of Muir Woods are some of God's wonders of which the Far West has such an abundance. Trees a thousand years old are far from rare, and they tower to a height of 300 feet. But the real big trees are somewhere in the Sierras, in Mariposa Grove. . . . The Brohm family reunion took place at St. John's Church and was quite an affair. Enough reason for making the trip from St. Louis, since the Brohm tribe is usually too busy to gather socially, and this reunion was about forty years overdue. The lady who since 1900 censors the scribblings of this columnist is a Brohm. . . . Theo. Brohm I was one of the founders of Concordia Seminary and a founder of the Missouri Synod. At that time California was about as far from Chicago as Timbuctoo in Senegambia is today. But in one of the first reports, in the late forties, a mission to California was contemplated by our Synod, and Father Buehler came here in 1860. His career as a pioneer of sound Lutheranism on the Pacific Coast still awaits the labors of a competent biographer. . . . The university

chapel at Palo Alto reminds one of the marvels of ecclesiastical art in America. Worth a trip from St. Louis, any day — but especially as it may be seen on a golden December day, set among rich planting of palms and live oak, with the splendor of its incomparable mosaics. . . . It was a Lutheran brother, Architect Blohme, who restored the cupola of this great church after the earthquake. . . . The forests of the high Sierras after a snowfall — Donner Lake in the American Canyon — the glorious Sacramento Valley — Napa and its vineyards — an hour on the docks of the high-sea fishing fleet — a lovely visit New Year's Night with our brethren in Oakland, on the other side of the Bay — it was quite a year's end for 1946. G.

Educational Leaders in Three-Day Session

The annual Superintendents Conference was held at Concordia Publishing House from December 17 to 19, 1946. Who are the people that make up this conference? They include full-time District superintendents of education who deal directly with congregations, pastors, and teachers and who give counsel and guidance for the advancement of local programs of Christian education. These superintendents are the field men who help congregations in promoting and improving their schools, Sunday schools, vacation Bible schools, Bible classes, and other agencies of Christian instruction. Included in the Superintendents Conference is also the entire staff of the Board for Parish Education, whose duty it is to promote Christian education on a Synod-wide basis and who are responsible for supplying textbooks, lesson materials, and other materials of instruction. Included finally are representatives of the teachers' colleges because of their interest in supplying man power for the agencies of Christian instruction.

The total attendance at the December conference was twenty-four. Present were twelve District superintendents, seven members of the staff of the Board for Parish Education, two professors, one publisher, and two other visitors. The three days of the conference were packed with purposeful activity, and the meeting will easily rank with the most forward-looking educational conferences of 1946.

The program included the following topics: "The Unique Objectives of Parish Education," J. M. Weidenschilling; "Winning Souls Through Parish Educational Agencies," A. W. Brustat; "Our Teacher Situation," A. C. Stellhorn; "Co-ordination and Planning of Parish Education," H. J. Boettcher; "The Predicament in American Education," Paul M. Bretscher; "New Materials — Texts, Workbooks, Centennial Publications, Survey Forms," Wm. A. Kramer; "Religion in Public Schools," A. C. Mueller; "The Lutheran High School Movement," Arthur L. Miller; "Adult Education in a Lutheran Parish," Oscar E. Feucht; "District Directors of Parish Education — Importance, Scope, Methods of Their Work," W. J. Gernand.

The program included, in addition, a demonstration of audio-visual education devices, various reports, and discussion and tentative adoption of a constitution.

The following officers were elected for a three-year term: H. J. Boettcher, chairman; A. C. Stellhorn, vice-chairman; Arthur L. Miller, secretary; E. W. Haack, treasurer; S. J. Roth, field representative for the *Lutheran School Journal;* A. G. Merkens, representative to the Lutheran Education Association.

There are now fourteen Districts that have provisions for full-time superintendents of parish education. Several of the larger Districts have increased their staffs to two men, and one District is calling a third. No doubt more Districts will follow, also many of the smaller ones, for a District must be very small not to feel the need for a man to counsel congregations in the many-sided problems presented by their educational programs. A conference like the Superintendents Conference impresses the impartial observer with the conviction that parish education is looking up and that it will make great strides forward under the continued blessing of God and under the intelligent leadership which Synod's Board for Parish Education and District boards are providing.

WM. A. KRAMER

Los Angeles Business and Professional Women Organize

Little more than a year ago an advisory board appointed by a group of some sixty ladies of Greater Los Angeles under the leadership of Mrs. T. H. Joeckel met to formulate a constitution, to be submitted later for approval to a group now organized as the Lutheran Business and Professional Women of Greater Los Angeles. Objective of the organization is to interest and federate Lutheran business and professional women of the Greater Los Angeles area for more concerted service to the Church and to expand the program of the Church by the promotion of spiritual, educational, and social activities among its women. President Lois Kohl with the remaining officers and the heads of the various departments are the Board of Directors of the organization.

The L. B. P. W. has, under God's blessing, made consistent progress since its inception and has rendered liberal assistance in various projects of the Church. The entertainment features have been maintained at a high caliber and have been very favorably received by all who have attended the meetings. The membership roster shows a total of fifty-eight charter members, and appreciable gains have since been recorded.

The members, realizing the obligations imposed upon their Church during the years of war, generously contributed of their time and efforts at the Lutheran Service Center in Los Angeles.

A dinner meeting with an entertainment feature is held monthly at the Clark Hotel. Some of the speakers at these meetings were: Mrs. E. H. Knoernschild, a native of India, who chose as her topic: "Lower Caste Hindu Women of India"; Mrs. Dorothy Scott (blind) of the Braille Institute of America, Los Angeles, who spoke on "Welfare Work of the Blind"; Miss Dixie Sturgis, well-known "personologist," who rendered a skillful dissertation on "Grace and Charm"; Miss Anna G. Brauer of St. Louis, National Research Secretary of Synod's Emergency Planning Council, who gave a stirring report on the current European Relief Program, in response to which an offering of $1.00 per person was lifted at the meeting for relief purposes. An offering has since been gathered at each succeeding meeting to aid European war needy. The group was also privileged to hear Dr. W. E. Lammerts, who spoke on the topic: "Geology in Relation to the Genesis Account of Creation," with special emphasis on the false teachings on which modern evolutionary geology rests.

In September a well-attended fellowship tea for Lutheran university students was held at Grace Church, Los Angeles. At this time Miss Gladys Shipstead, National Secretary of Gamma Delta, the international association of Lutheran students, gave a review of the aims and achievements of Gamma Delta, stressing also the importance of such an organization on the American campus.

The L. B. P. W. has also underwritten a project providing for the establishment of a Lutheran Student Center in Los Angeles, with a pastor in full charge.

In December a Christmas social was held, featuring various vocal and instrumental numbers appropriate for the season. Gifts were also brought by each member for children at the Rancho Los Amigos.

A discussion on "Lutheran Union" by the Rev. T. H. Joeckel is planned for January.

The Rev. and Mrs. T. H. Joeckel of South Gate, Pastoral Adviser and

Sponsor, respectively, deserve much credit for their untiring efforts towards making this venture a success.

It is hoped that, God willing, this group of enterprising women may in the not too distant future unite with other similar groups across the country and form a national organization.

HELEN M. JONES
Publicity Chairman

Dedication of New Church at Novo Hamburgo, Brazil

November 24, 1946, was a day of rejoicing for St. Paulus Lutheran Church at Novo Hamburgo, Brazil. It was the day of the dedication of their new church.

Novo Hamburgo, which today has a population of 20,000, played a very important role in the history of our Church in Brazil. About one hundred years ago, in 1845, Pastor J. P. Chr. Haesbaert, the first regularly ordained Lutheran pastor, came here from Baltimore, Md., where he in his day met the Rev. F. C. D. Wyneken, the well-known missionary of our Synod. Amid many trials Pastor Haesbaert for forty-one years ministered to the spiritual needs of the colonists scattered over the wide areas of the state of Rio Grande do Sul. He died in 1890 at the age of 83 years. His mortal remains rest in the Hamburgo Velho cemetery.

Then, too, the Rev. J. P. Brutschin came to live at Novo Hamburgo in the late nineties of the previous century. He had resigned his pastorate in the near-by Dos Irmaos community in order to enable him to teach school at Novo Hamburgo and to take care of the parishes at Estancia Velha and in Sao Leopoldo. For reasons of conscience he severed his connections with the Riograndenser Synod. Just at that time a former classmate of his directed his attention to the Missouri Synod. Through literature sent him he became more fully acquainted with the doctrinal position of our Church. In fact, he felt that he was in full agreement with the Missouri Synod. However, because of advanced age, he was eager to retire and return to Germany. But he felt constrained to provide a faithful shepherd for his flock before he retired. In Brazil there was none among the so-called Lutheran pastors to whom he might entrust his preaching stations. He therefore submitted his plea for a faithful pastor to succeed him to our Board of Home Missions for Foreign Countries. At the same time he requested this board to extend its work to other parts of Brazil. The field was ripe unto the harvest. In April of 1900 the Rev. C. J. Broders, Synod's representative, came to Novo Hamburgo to look into the mission opportunities in Brazil. He met with Pastor Brutschin. The latter, however, chose to continue his work at least for a short period of time. The Rev. Broders then turned to Pelotas, from which point we extended our mission work through Brazil.

It was not until 1920 that we began activities at Novo Hamburgo. Until 1923 services were conducted in the homes of consecrated members by Pastors O. H. Beer and Aug. Heine. In 1924 a place of worship was rented with the aid of the Brazil District Home Mission Board. In 1925 a parochial school was opened, with Mr. J. Neukuckatz as teacher. In October of the same year the congregation was organized with 12 voters and a total of 52 souls. The number of members increased rapidly. Novo Hamburgo was an industrial center, and many members came from near-by parishes to find a livelihood and joined the congregation at Novo Hamburgo. When in 1930 Pastor Beer and his family left for their furlough, Candidate A. R. Klaudat served the Novo Hamburgo church. In 1932 the present pastor, C. H. Warth, succeeded Rev. Beer. In 1933 a well-equipped school was erected, in 1943 a parsonage.

There was rejoicing when the new church was finally completed. The church, with a seating capacity of 300, was filled to overflowing. Fellow Christians came from far and near. Nearly every parish of the near-by area was represented. The services were conducted in the Portuguese language. The dedicatory sermon was preached by the President of the Brazil District, the Rev. Rudolfo Hasse. After a number by a choir of mixed voices the Rev. J. Mueller of Rolante delivered a message. In the afternoon the Rev. Dr. L. C. Rehfeldt, one of our oldest missionaries, now professor at our Seminary at Porto Alegre, told of past experiences and of the manifold blessings of the Lord which we as a Church enjoy. A song and music hour, led by the Rev. Theo. Reuter and five choirs and the student chorus of the seminary at Porto Alegre, closed the festivities of the day. The congregation sang the battle hymn of the Church of the Reformation: *"Castelo forte é nosso Deus"* (A Mighty Fortress Is Our God). November 24, 1946, is indeed a day long to be remembered at Novo Hamburgo, Brazil.

F. C. STREUFERT
Secretary of Missions

Music

Reviewed by Walter Buszin

J. S. Bach Chorales. Arranged by John H. McCurdy. 12 cents each.

In his arrangements Mr. McCurdy uses acceptable texts other than those used by Bach himself. He has made available four chorales, all of which he has arranged also for treble voices (SSA). In his treble arrangements his voice leading is not always smooth; but we can sympathize with him, knowing how difficult it is to reduce a four-part harmonization by Bach to a three-part arrangement. The chorales are: *O Holy City* (No. 1740 — tune: "Mit Fried und Freud" — No. 1739 for SSA); *God of Mercy* (1742 — "Nicht so traurig" — 1741); *The King of Love* (1744 — "Ach Gott vom Himmel" — 1743); *Come, Gracious Spirit* (1746 — "Kommt wieder aus der finstern Gruft" — 1745).

Help Us, Eternal God and Lord. (2539.) By Bartholomaeus Gesius. Arr. by Matthew N. Lundquist. 16 cents.

An excellent contrapuntal composition of moderate difficulty by one of our Lutheran masters. SSA. Unaccompanied.

Father, Forgive Them. (2540.) By Frederick W. Graf. 16 cents.

A very effective composition for SSAA; antiphonal in character and better suited for adults than for children. Moderately difficult and unaccompanied.

Ye Sons and Daughters of the King. (CM 6233.) By Albert W. Grauer. 15 cents.

An Easter composition of merit, based on Vulpius' "Gelobt sei Gott" and written by one of our own composers of Cleveland. Accompanied and not difficult. For treble voices (SSA).

Deck Thyself, My Soul, with Gladness. (2-W2808.) By George Fr. Handel. Arr. by Kenneth Runkel. 15 cents.

A good three-part (SSA) arrangement of a beautiful chorale, which a treble group may effectively present during the administration of Holy Communion. Simple and accompanied.

He Died for Us. (9545.) By Joseph Haydn. Edited by Harold V. Milligan. 20 cents.

'Tis Thou to Whom All Honor. (MP84.) By Joseph Haydn. Edited by Karl Geiringer. 25 cents.

A great revival of interest in the music of Joseph Haydn is coursing its way through the world today. In this connection we urge our readers to purchase or procure from their public library a copy of *Haydn, a Creative Life in Music,* which came off the press less than two months ago and was written by Karl Geiringer, perhaps the foremost authority on Haydn of our day. Published by W. W. Norton. Price, $5.00. — The two compositions listed above are typical Haydn music; in fact, they are more Haydnesque than ecclesiastical in style. Both are accompanied and of moderate difficulty. The text of the first is from the Scriptures, of the second, from the *Song of Thanks to God,* by J. F. Gellert, translated by Henry S. Drinker.

Three Part Psalms. (MP56.) By Claude Le Jeune. Edited by Hans David. 35 cents.

Exquisite workmanship and extraordinary elegance of contrapuntal technique characterize the compositions of Le Jeune, who played an important part in the revival of antique meter and hence became the creator of the style designated in his time as *musique mesurée.* Five psalms are offered in this carefully prepared edition with French (Beza) and English (1632) texts. The music is not very simple and will be challenging for a group of juniors or for a mixed choir (arr. for SAB).

VOCAL SOLOS

Our singers who take voice lessons ought to learn good sacred numbers also, and then, too, the better the individuals of the choir are trained in music and singing, the better will be the tone quality of the ensemble.

There is not time or space to go into detail regarding the solos listed except to state that they are not easy, that the singer who attempts them should have some voice training and musicianship. It is always interesting, not only for singers but also for the leaders of the Church's music, to observe the trend in modern song.

Come Unto Me. Matt. 28:28. By Arthur E. Uhe. (E to D.) Breitkopf & Haertel, Inc. 40 cents.

The Twenty-Third Psalm. By Russell J. Brown. High and low (C to E flat). The H. W. Gray Co., Inc. 50 cents.

Into the Hand of God. By Blanche Douglas Byles. Medium voice (D to E flat). Theodore Presser Co. 50 cents.

Perfect Peace. By Edward Shippen Barnes. High voice (D to F sharp). 50 cents.

He Shall Feed His Flock. Recitative and Aria from *The Messiah*. By G. F. Handel. Alto solo (C to D). 35 cents.

Come Unto Him. Air from *The Messiah*. By G. F. Handel. Soprano (F to G). 35 cents.

Oh! Had I Jubal's Lyre. Aria from *Joshua*. By G. F. Handel. For concert. Soprano (E to F sharp). 35 cents.

Ye Are the Light of the World. Text from St. Matthew. By Frank La Forge. Low (B to D). High (D to F). G. Schirmer, Inc. 50 cents.

A Babe Lies in His Cradle Warm. 17th century carol, arranged. By Renee Wright. Medium voice (D to D). G. Schirmer, Inc. 50 cents.

Only Through Thee. By David W. Guion. High (G flat to A flat). Medium (E flat to F). G. Schirmer, Inc. 50 cents.

God's Time. By John Sacco. Medium voice (D to F sharp). G. Schirmer, Inc. 50 cents.

The Twenty-Third Psalm. By Clifford Cairns. Medium or high voice (C to F or A flat). G. Schirmer, Inc. 50 cents.

The Lord's Prayer. By Albert Hay Malotte. In four keys for voice and piano and also for voice and organ. G. Schirmer, Inc. 50 cents.

Hast Thou Not Known. By Albert Hay Malotte. High (E flat to G). Interesting "orchestral" piano accompaniment. G. Schirmer, Inc. 50 cents.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained and Installed:

Wahlers, Arthur G., as assistant pastor in Our Savior Congregation, Portland, Oreg., by Carl F. Nitz, 3. Adv. Sun., Dec. 15.

PASTORS

Bahr, William, in St. Peter's Congregation, Flora, Mo., by Karl Niermann, 3. Adv. Sun., Dec. 15.

Beltz, Eugene W., in First English Congregation, Parker, and in Immanuel Congregation, Wellington, S. Dak., by H. T. Schmidt, 3. Adv. Sun., Dec. 15.

Bentrup, Herman E., in Bethlehem Congregation, near Annandale, Minn., by Pres. Robt. G. Heyne, 2. Adv. Sun., Dec. 8.

Bredemeier, Herbert, as president of Concordia College, Fort Wayne, Ind., by Walter Klausing, 20. Sun. p. Tr., Nov. 3.

Dubs, E. R., in St. John's Congregation, Tyndall, S. Dak., by A. L. Ellwein, 3. Adv. Sun., Dec. 15.

Fickenscher, H. H., as pastor and superintendent of Concordia Home, Marwood, Pa., by C. Grahn, Epiphany Sun., Jan. 6.

Frese, Royden, in Zion Congregation, Guide Rock, and in Salem Congregation, Rosemont, Nebr., by M. W. Tiemann, 3. Adv. Sun., Dec. 15.

Gehrs, Walter E., in Immanuel Congregation, Dresden, N. Dak., by E. A. Freiburger and in Landon, N. Dak., by E. Nauyok, 3. Adv. Sun., Dec. 15.

Griffin, Dale E., in Our Savior Congregation, Hillsboro, Ill., by M. J. Schliebe, 3. Adv. Sun., Dec. 15.

Harms, J., in St. John's Congregation, near Beemer, Nebr., by T. H. Hilgendorf, 2. Adv. Sun., Dec. 8.

Janz, Philip, in St. Matthew's Congregation, Stony Plain, Alta., Can., by L. H. Liske, 3. Adv. Sun., Dec. 15.

Jordening, Victor, in Centennial Congregation, Superior, by H. F. Krohn and in Zion Congregation, Red Cloud, Nebr., by M. W. Tiemann, 2. Adv. Sun., Dec. 8.

Ludwig, M. J., in Immanuel Congregation, Willow Creek, and in Zion Congregation, Gardena, N. Dak., by E. F. Nickel, 2. Adv. Sun., Dec. 8.

Malueg, E., in St. John's Congregation, Townsend, Wis., by Otto W. Schreiber, 3. Adv. Sun., Dec. 15.

Menzel, Robert K., in Grace Congregation, Santa Maria, Calif., by W. E. Menzel, 2. Adv. Sun., Dec. 8.

Meyer, John E., in First Trinity Congregation, Buffalo, N. Y., by A. F. Krueger, Quin. Sun., March 3.

Naumann, G. H., in St. John's Congregation, Gary, Ind., by Pres. W. F. Lichtsinn, 3. Adv. Sun., Dec. 15.

Reese, A. W., as professor of Concordia College, Fort Wayne, Ind., by Walter Klausing, 20. Sun. p. Tr., Nov. 3.

Schultz, Carl E., in Christ Congregation, New Baltimore, and in St. Peter's Congregation, Fair Haven, Mich., by L. Heinecke, 3. Adv. Sun., Dec. 15.

Schumm, Norman, in Immanuel Congregation, Hamilton, Ohio, by Walter Littmann, 3. Adv. Sun., Dec. 15.

Streufert, Elmer E., in Emmaus Congregation, Walla Walla, Wash., by M. C. Kauth, 2. Adv. Sun., Dec. 8.

Tedrahn, Charles W., in First Lutheran Congregation, El Cajon, Calif., by F. Aug. Lindenmyr, 1. Adv. Sun., Dec. 1.

Tonn, E. T., in Our Redeemer Congregation, Florence, Ala., by Arthur E. Graf, 2. Adv. Sun., Dec. 8.

Walz, Edgar, as professor in Concordia High School, Fort Wayne, Ind., by Walter Klausing, 20. Sun. p. Tr., Nov. 3.

Weiser, R., in Trinity Congregation, West Sinton, Tex., by J. A. Fritze, 2. Adv. Sun., Dec. 8.

TEACHERS

Bleke, Walter, in Peace Congregation, Antigo, Wis., by A. Fergin, 20. Sun. p. Tr., Nov. 3.

Brauer, Milford, in St. Peter's Congregation, Lester Prairie, Minn., by B. O. Streufert, 1. Adv. Sun., Dec. 1.

Fiebig, Elmer, as professor in Concordia High School, Fort Wayne, Ind., by Walter Klausing, 20. Sun. p. Tr., Nov. 3.

Panning, Harold, as professor in Concordia High School, Fort Wayne, Ind., by Walter Klausing, 20. Sun. p. Tr., Nov. 3.

Rusch, W. H., as professor in Concordia High School, Fort Wayne, Ind., by Walter Klausing, 20. Sun. p. Tr., Nov. 3.

Dedications

Milwaukee, Wis. The new church of Christ Memorial Congregation (Arthur F. Schroeder), 3. Adv. Sun., Dec. 15.

Texhoma, Okla. The new church of St. Paul's Congregation (H. C. Wendler), 3. Adv. Sun., Dec. 15.

Anniversaries

Burbank, Calif. First Lutheran Church (C. T. Voge), the 25th, 22d Sun. p. Tr., Nov. 17.

Collinsville, Ill. (Pleasant Ridge Road). Saint John's Lutheran Church (A. J. Weber), the 100th, 1. Adv. Sun., Dec. 1.

Conference Meeting

Pastors':

Twin City Mixed Winter, Feb. 4 (9:30 A. M.), 5, Trinity, St. Paul, A. C. Haase, pastor. Essayists: Drs. Graebner, P. E. Kretzmann, P. W. Spaude. Holy Communion Tuesday at 7:30 P. M. Communion address: H. Winter. Sermon: S. E. Lee. P. R. KURTH, *Sec.*

Nominations

Additional for the chair of Religion and Latin at St. John's College, Winfield, Kansas

Rev. M. Scharlemann, B. D., M. A., Ph. D.: Nominated by St. John's Lutheran Church, Ellinwood, Kans.

Letters concerning this candidate should by Monday, Jan. 27, be in the hands of FRED KRAMER, *Secretary* BOARD OF CONTROL, 204 E. Third St., Ellinwood, Kans.

Notice

Change of name: The Rev. Th. Schliepsiek, 1102 N. Key St., Tacoma 3, Wash., to *The Rev. Th. Siek;* same address.

Request

Anyone knowing of Lutherans in Louisiana, Mississippi, Alabama, Georgia, and Florida who live in areas where our Church is not represented please notify MISSION BY MAIL, 3553 Norwood Blvd., Birmingham 4, Ala.

Changes of Address

Pastors:

Bahr, W. F. C., Blackburn, Mo.
Bentrup, Edmund A., R. 4, Box 218, Port Orchard, Wash.
Braeunig, L., 1914 Pleasant St., Knoxville, Iowa
Buuck, LeRoy E., Concordia Seminary, Jardine Estate, Hankow, Hupeh, China
Cattau, H. G., 4001 Q St., Omaha 7, Nebr.
Dey, Arthur, Mount Hope, Ohio
Dienst, Martin, R. 1, Ruth, Mich.
Fritze, Herbert P., Chaplain, Veterans Administration Hospital, St. Cloud, Minn.
Hansen, H. M., Campbell Hill, Ill.
Lutz, Arnold J., Nagercoil, Travancore, S. India
Mueller, Henry F. C., What Cheer, Iowa
Mueller, Howard E., 601 W. Fifth St., Ottawa, Kans.
Mueller, R. J., 602 Embankment Bldg., Shanghai, China
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THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

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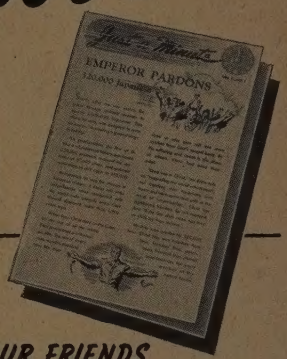

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